

# Light:

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## COMMUNICATIONS FROM THE LIVING PUZZLING PROBLEM FOR RESEARCHERS

WORKING along very similar lines to the Rev. Rowland W. Maitland (see LIGHT, May 21st), M. C. De Vesme, in *Psychica*, for June, has a long article on "Mediumistic Communication between Living Persons." Like Mr. Maitland, he remarks that the value of such messages lies in the fact that, coming from persons still on earth, they can be checked, and the method of transfer studied; after which, "they can be compared with messages of spirit-origin, in order to ascertain analogies or differences, and from such comparison, to make deductions."

The pamphlet on which M. De Vesme bases his article is that published in 1928 by Signor Bozzano in *Luce e Ombra*. M. Jean Meyer, who had translated many of the writings of this great Italian thinker into French, had likewise translated this monograph on Communications between Living Persons, but he never published it. M. De Vesme suggests that what held him back may conceivably have been a fear that it might prejudice belief in spirit-communication, of which he was so fervent a propagandist.

"I regret," writes M. De Vesme, "that this most interesting collection of facts and of reflections should have remained so long confined to a few out-of-date copies of an Italian Review. I admit that I do not always share the author's opinion on certain points, nor by any means agree with all his conclusions; but I regret that Researchers should not hitherto have devoted more scientific examination to these Mediumistic Communications between Living Persons."

"Such communications do not often occur during Spiritualist sittings," he continues, "and we might ask whether we should not obtain them just as often as 'Messages from the Departed,' if, instead of endeavouring to place themselves in rapport with the world of discarnate spirits, the experimenters would try, by means of automatic writing, trance, table-tilting, the ouija, etc., to communicate with either their friends in the flesh, or even with those who are unknown to them personally."

Signor Bozzano begins by classifying the facts collected by him under different headings; the first being those where "agent and percipient are in the same room."

In this group, the classical case, quoted in Myers' *Human Personality*, is that of the Rev. Mr. Newman

and his wife. These two experimenters sat in the same room, nine feet apart, and back to back. Mr. Newman wrote down, one after another, questions which he would then mentally address to his wife. This lady would then place her hands on the planchette and instantly reply fully and aptly to the question asked; frequently beginning her reply before her husband had fully written out the question. Mostly, these questions concerned matters unknown to the Sensitive but known to the Agent. On one occasion only did he know nothing of the subject under discussion, but the question had been put by a third person who showed her question to Mr. Newman.

"From this series of experiments," writes M. De Vesme, "it is clear that where a reply is received to a mental question, this reply need not necessarily have been given by a discarnate communicator."

A further interesting observation made on this occasion was that, when the reply to the question asked was beyond the sensitive capacity of the Medium, but was nevertheless insistently demanded, an answer would be given—an answer seemingly quite appropriate in every respect, but subsequently proved to be fictitious; and, says our French commentator: "What more complete analogy could be found between this and the mystifications so frequently introduced in the middle of perfectly authentic mediumistic messages during a seance?"

Passing on to communications where Agent and Percipient are at a distance from one another, Signor Bozzano speaks first of cases where the communication was made unconsciously by a transmitter during sleep. M. De Vesme here observes that we then have no actual *proof* that it was the sleeper who acted as transmitter; but he proceeds to quote the case as given in the Italian pamphlet.

It was taken from the Russian Review *Rébus* (1898), and was told by M. Kruitja Gorki. His older brother was away travelling on business in Siberia, and Kruitja had written telling him that the members of the family could none of them find his sister's certificate of baptism, which it was urgently necessary for her to be able to produce just then. No reply had come to this letter, and they feared the older brother had never received it. One evening, at a sitting, the Medium suddenly halted

in the middle of something she was writing, and then wrote very rapidly something illegible in which the only thing they could decipher was their brother's name. They were thoroughly alarmed, instantly concluding that their brother must have died. Begging the Medium to try to obtain something more, to their amazement the pencil traced the words, "The certificate is in the secret compartment in my trunk." There it was correctly found, leaving them more than ever convinced that the older brother had passed out. Next day, however, the brother telegraphed those very words : "The certificate is in the secret compartment in my trunk"; and a few days later this was followed up by a letter stating that, realising suddenly that he had never answered their enquiry, he had immediately wired to them, after which he had at once gone to bed and fallen into a deep sleep.

Signor Bozzano also cites in full the Arundell Mackenzie case quoted in LIGHT for April 23rd. In this instance, the distance between Agent and Percipient was 130 miles.

The cases are much more rare where information is unconsciously transmitted by a waking person. Otherwise they do not differ from those referred to above.

It occurs more frequently when a powerful Medium deliberately sets out to obtain messages from persons who for the most part are not aware that such information is being asked. Mr. William T. Stead provided several examples of this type in the *Review of Reviews*, e.g., when he was wishful to ascertain whether a friend of his, Miss Summers, was coming to see him on a certain day. He sought to establish mental contact with this lady and made the enquiry. At once his hand wrote a long explanation of why she was unable to keep the appointment; she had been through a most unpleasant experience on a railway journey, which was related in full detail, all of which was corroborated when the friends subsequently met. The one and only inaccuracy concerned an umbrella which had played a part in the story, and which had been written down as being the property of the lady's aggressor in the train, but which really belonged to her. This, obviously, might have been an error of reception rather than of transmission.

Finally, we have a case taken from the Review *Constancia*, of Buenos Ayres, where a powerful Medium, M. Horacio Catucci, succeeded in sending a message to a friend at a considerable distance. Catucci belonged to a circle sitting regularly at Paplanta, in Mexico. He had been obliged to go away, and whilst chatting to a friend one evening in a distant town, he suddenly remembered that his circle would just then be holding their weekly meeting at Paplanta.

Then and there it occurred to him that he would see whether he could get into touch with them. He took a sheet of paper, wrote a message on it and concentrated on trying to transmit it. He said that he pictured himself as present with them, and that he tried hard to tip out the words by means of the usual table. At the end of this very brief effort, Catucci was markedly exhausted. As he had not been present, his friend at Paplanta, thinking he would naturally be interested, sent him the weekly Record of the sitting. In it occur the words : "All went well until near the end of the sitting, when suddenly an interrupter broke in, trying to trick us with a bogus message purporting to be from you—who thank God are still with us on this side. Here it is for your amusement." M. Catucci had before him an exact repetition, received through the table, of the words he had attempted to transmit.

M. De Vesme concludes his article with a promise of further considerations based on evidence seeming to point, according to Signor Bozzano, to occasions when messages from persons still on earth appear to creep in amongst authentic communications from the departed.

M.A.B.

## THE GREAT WITHIN

THE following extracts are taken from an article by Dr. F. Kettner in *East and West* (New York) :

"To be able to begin anew is the secret of the biosophical understanding of ourselves and others. Either we are interested in true progressive understanding, or we are not interested in creative progress at all. That means, that if it looks as though we had reached the end of the road, we can think of that merely as a new beginning. It means that if we are becoming older and older, and have seemingly approached the grave, all of a sudden we can begin to think creatively and become younger. There are already many pioneering idealists who know that their goal is nothing else but the realisation of the spiritual youth-consciousness.

"As spirit is beyond matter, and matter is the sum total of all polarities, the goal is beyond the polarities. It is natural to find problems and difficulties on the way. In his desire to continue his journey, the striver is growing stronger and stronger, till some day he discovers the new point of evolution at which he stands. And if he searches consciously on the basis of his spiritual mind, and listens to the voice of his inner nature, he experiences the divine within himself. The true Within, or the Forgotten Self, is not yet known scientifically. In a mystical way it is known to many . . .

"We are all looking for a certain realisation. We all would like to discover the central point of ourselves. This central point to which we are going is the soul. So where are we going? In order to find the answer, we have to learn to open the way for the expression of our eternal Within . . . What we really need in order to recreate ourselves and human society is more adequate soul-expression. What we need is to become conscious of our capacity to live from within our soul . . .

"If we want to know where we are going, we must first of all see whether our compass is working. Is it set in the right direction? The four biosophical compass points are : Sacrifice, Thankfulness, Initiative, Service . . .

"In affirming the Great Within, we begin to affirm the existence of a greater master, and begin to live on the basis of unity and humility. Soon a new rhythm of life animates us; we begin to realise that there is not only the personal, but also a divine goal. We come to the co-enjoyment of the highest reality . . .

"Where to get the power to do it? We need a new kind of knowledge which tells us where we are going—to give us the right direction. Being aware of the direction, we begin to understand that we are on the way to the hidden centre within our true being. We discover our own capacities to think and to create the kingdom of friendship on earth . . ."

"Our goal is to restore the consciousness of the soul. This consciousness is the key to freedom . . . Whither are we going? We are on the way to discover our hidden divinity, to be able to serve each other in the spirit of friendship. It is our destiny to dare to live in our divine nature. The answer to the question 'where are we going?' is simple, beautiful and true: We are going home into the Infinite, in order to learn to make one world of brothers and sisters."

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The July issue of *Psychic Science* (Quarterly Transactions of the British College), has a picture of Mr. Denis C. P. Conan Doyle, Vice-President, as a frontispiece, and it contains (amongst much interesting reading) a full report of the addresses delivered at the eleventh annual dinner of the College. There is also an illustrated record of experiments with a hypnotic subject conducted by Mr. Eric Cuddon in collaboration with Mr. H. A. Hankey.

## PSYCHIC LINK BETWEEN TWINS

IN connection with the article, "The Great Memory," by Miss Gibbes, in LIGHT (July 16th), it is interesting to read descriptions of early psychic awareness as given by the writer, Miss Rachel Ferguson, in *A Harp in Lowndes Square* (Jonathan Cape).

We are left to guess whether the events narrated are fictional or autobiographical. Their value lies—as Mr. De Brath never ceases to point out—in the fact that they add yet further weight to the consistency of psychic evidence.

Vere and James Buchan were twins, and the closeness of the bond between them is illustrated by the fact that: "There was very little illness in our childhood, except when I (Vere) caught influenza, and my cot was taken from the night-nursery and put in the spare-room away from James. They tell me that on the night I nearly died, he, a passage removed, turned as cold as ice, and moaned in his crib . . . We know now that it was but a trivial manifestation of that odd psychic bond that often unites twins, and some humans not even related."

Their first awareness of "second sight" occurred at Hampton Court, when they were seven. The writer, as Vere, says: "I was in one apartment. James had gone through this, had found a door and opened it. The room was handsomely furnished with tapestry and chairs. He was not surprised, because at seven, one does not know enough to be surprised *with*. In a high chair was 'a small pasty-looking kid in velvet'; the man staring out of the window James recognised at once. The flat feathered cap on the table . . . the girth. What seems to have struck James most was that he was eating an apple . . . He said, 'No more tennis for me. This cursed leg of mine,' and little Edward VI., according to James, 'just hunched his shoulders and looked cross.' The fact that Henry ate an apple and talked like a person unnerved James, and he fled to find me."

Small James was badly scared; but many of us might gain enlightenment from the way in which his mother—not "intellectual" perhaps, but very wise—tried to explain things to the twins: "Look here," she said to them . . . "all time is one, present and future. It's simultaneous. Think of your record of Dan Leno. You don't know Dan, but somebody has discovered how to capture his voice; you've a bit of him upstairs in the nursery, just as you got a bit of Henry at Hampton Court. There's a star I've heard of whose light takes so many thousand years to reach our earth that it has still only got as far in history as Julius Cæsar. And yet, that star that is seeing chariot races is outside our window now. You say Cæsar is dead. The star says no—because it sees him. Which of you is right? Both of you. It is only a question of *how long you take to see things*. That is what I meant by time being simultaneous."

Presently the boy James asked: "Would that Edward kid like a toy?" And the wise mother answered: "There you have me. You see, that toy is not in history, and one must stick to the rules of the game. Probably if you gave him one now, it would go right through him and fall on to the floor."

To the girl Vere, who did not actually "see" as much as James, houses and rooms had a tremendous influence: either they spoke to you, they said things, or they were merely "dead." But you could affect them, by doing things in them; by, so-to-speak, taking them into your confidence, you could humanise them as it were—establish a relationship between yourself and them. But if the influence from house or room was bad, it was no good whatever pulling the place down, because: "It is the site that counts." (They were discussing—they were then nineteen—the possibility of re-hearing the trial of Catherine of Aragon). "For even if Blackfriars Hall is pulled

down and covered now with warehouses and shops, the four walls of the Hall weren't the chief factor, but the air-space, and that space must still be saturated with the voices of the Cardinals."

And James contributed: "The laws governing this sort of thing are not understood. I am inclined to suspect that the time-factor only applies where there has been violence or tragedy, but that these humdrum, domestic flashes-back may turn up at any time. Look at Versailles and the Petit Trianon. Marie Antoinette was so much in evidence all the time, making her butter and what not, that trippers got cold feet, and the window has been boarded up."

Years pass, 1914 arrives, and James has to go to the War—which he hates. "He believed that the War, together with all panic, was more or less brought about by newspapers; that if war was not assumed in advance by the public Press, it would probably never happen; that the catastrophic idea gets into the air, like poison-gas. 'When two or three are gathered together in Thy name, Thou wilt grant their requests,' we all believe. But what price two or three million people gathered together and concentrating on the wrong things? It's mass thought that does it—not which side is running the show."

Before James went to France, on going to say goodbye to Lady Vallant, a grandmother whom they strongly disliked, he quite clearly "saw" an old-fashioned figure in her drawing-room, and heard the name of "Chilcot." They had always suspected that there had been some mystery connected with an Aunt Myra, who was never mentioned in the family; and, whilst James was in France, during the intervals of her very arduous literary work, Vere steadily pursued her search for this Miss Chilcot, whom she finally discovered in a workhouse infirmary. She had been a governess long ago in Lady Vallant's house, and before she died, she imparted to Vere the main features connected with the tragedy of the fifteen-year-old Myra's death from an injury to the spine caused by a fall on the stairs.

Deliberately Vere—and James when at home on leave—set themselves to discover the part their heartless grandmother had played in this tragedy. Not so much, perhaps, in order to convict her, but because they were determined to break the evil psychic effect the event still continued to have both on their mother—who as a very young girl witnessed the affair, and on their sister Lalage, born whilst her mother was still morbidly affected by it.

They decided between them that the family-link gave them added perceptive power, and very pluckily Vere sits alone at night (the accident had occurred as two older sisters of the lame ill-fated Myra were going off to a late ball) on the dark staircase, determined to probe the matter to the bottom. The first time she actually *sees* only dim figures; but, as usual in her case, she says, in describing it later to James, she "felt all their emotions passing through her" as she sat there, a terrible sensation of hate (from the grandmother), fear, shock, horror. When subsequently James is in London and can be with her in these vigils, his power added to hers on three successive nights, brings the whole scene vividly before them both: "Almost," Vere suggests, "as though they had been rehearsing it before, and getting it better and better until the final night." Then the whole distressing scene was made plain to them—they both saw and heard the two older sisters going off to their ball, watched from above by the two younger ones (their mother and Myra); the fierce gorgeously bedight Lady Vallant suddenly emerging from the drawing-room below, enraged at the sight of her lame youngest daughter, and in a sudden access of rage laying hands on her and causing the fall which ultimated in her death.

M.A.B.

# THE LEADING STRINGS OF PSYCHOLOGY

*Review by H. F. PREVOST BATTERSBY*

SO many are the aspects of Psychology, and so intimately concerned with them is our understanding of Spiritualism, that there need be no apology for one's commending of Miss Rosling's study,\* though it explains itself as an attempt to bring together the separate parts of psychology, and to find a synthesis between the chief psychological and psycho-therapeutic hypotheses, with special reference to Freud, Jung and Adler.

For though her interest largely lies in linking in a common aim the warring cohorts of the psycho-analysts, she regards as her main task the exhibition—apart from orthodoxy, and, without excluding faith or creed—of the religious sense as a biological necessity; which may be made manifest as the aspiration of the mystic, in personal altruism and philanthropy, or in activities devoted to public welfare.

Such an aim, which perforce regards the understanding of psychology's relation to religion as the first necessity of the age, relegates to an essential but inconspicuous service, as the foundation of the structure, the work of Freud and Adler, on which its more aspiring fabric has been raised by Jung.

In that she differs from the view of Dr. Crichton-Miller who, comparing the doctrines of Freud and Jung, declared: "The complete irreconcilability—for the differences amount to no less—of the two systems is as fundamental as the differences in human nature," and adds: "How far either of these systems is indeed factual and how far inferential will not be settled in this generation, nor as long as there exists the uncompromising hostility of the rival factions."

So closely do the wars of science approximate to the wars of religion, in their intolerance of the other man's point of view!

But as Miss Rosling points out: "If we are to have two psychologies based separately on determinism and free-will, then we have no psychology;" for such a house, divided against itself, would certainly not withstand the contempt or indifference of its opponents.

She agrees with Dr. Martin Peck in lamenting the general misapprehension by students of Freud's selection of sex and sexual to express the life-force.

"The ordinary person," wrote Dr. Peck, "thinks of sex in the physical sense, while Freud refers equally or more to the purely psychological features, and the unconscious ones at that. For the average man to conceive of unconscious psychic sexuality is as difficult as to think of an unconscious blow on the point of the jaw."

The awkward inference of the terms is illustrated by Miss Rosling from an amusing incident.

"A clergyman said to me a short time ago: 'I went to a lecture on sex—if you will excuse my mentioning it.'"

"I wondered," adds the author, "what he would have thought if someone had said: I went to a lecture on the principle material mechanism of God's creation—if you will excuse my mentioning it."

Nor has it been merely a misunderstanding of the terms which has created opposition.

Says Dr. Béran Wolfe: "Much muddled thinking about these creative inner compensations, moreover, has been foisted on the world by the Freudians who believe that art and hobbies are 'sublimations' of sex. There is no earthly reason for believing that there is a hidden sexual energy . . . which can be converted into some other form of energy . . . when it meets with resistance to its flow. You cannot convert sexuality into poetry and sculpture except by means of metaphysical fictions."

Miss Rosling objects to Dr. Crichton-Miller's "assertion that Freud has given to his followers a

\* *SOME ASPECTS OF PSYCHOLOGY*, by Beatrice Rosling. London. Rider and Co. 1936. 10/6.

'scientific method' with which to explore the spirit of man," feeling that most people would be of opinion that Freud had given a method with which to explore almost everything *but* the spirit of man.

It is to that exploration that the book proceeds by a study of the foundations of religion, and by a consideration of religion as related to reality.

That is followed by a sympathetic analysis of the work of Freud; for though the author accepts Jung's assertion that Freud "discovered all the filth of which human nature is capable," she concludes her chapter: "Freud's religion is a practical one of charity. Though he has not cried out with a loud voice across the world: 'Father, forgive them for they know not what they do,' he has, with a quiet, brave, insinuating voice, whispered in every land: 'Brother, understand them for they knew not what they did.'"

In considering the other great psychologist, she goes beyond Rickerman's conclusion that "Freud is not infallible, but without work by his method it will not be possible to demonstrate that Jung is right," "believing that without Freud we should not have had either Jungian or Adlerian or any other analytical psychology, and holding that the main differences between their three conceptions lie rather in words than in actualities, and that "in practice they must often be so similar that they at most diverge upon the question of accentuation," a view which, no doubt, many will be found to challenge.

She supplies a comment to such a point of view by suggesting that: "The main weakness of the Freudian doctrine lies in the fact that though it propounds the theory of thorough-going determinism, its followers apparently do not see that free-will is implied in the practice. For where the analysis is to any degree successful the analysan alters his outlook and therefore his behaviour to that degree. In other words he is freed from his fetters, and though he may still be driven by his libido, this is redirected; and he is given power over its direction."

In other words, his static condition is converted into a dynamic one by the very machinery which denies the possibility of dynamism. The search backward of the analyst produces in the analysan a search forward, and thus brings him into the realm of Jung.

"If," urges the author, "with his altered attitude of mind his libido is not redirected, then what, one may ask, is all this talk of sublimation and re-education, and of the 'fixed pattern of conduct' . . . being diverted into a new channel!"

In a concluding chapter, Miss Rosling indicates where, in her conception, all analysis should lead.

"I hope," she says, "that I have emphasised sufficiently the necessity for man to understand how to be religious before he can, with safety for himself as well as others, accept any orthodox religion."

Religion, she points out, was responsible for the foundations of theology, philosophy, psychology and all law and education, and religion demands recognition, else mankind would perish in race suicide.

But, she adds: "If to be a supporter of Jesus Christ, or the Buddha, or of any man of medicine such as Hippocrates: or if to be Freudian, Nietzschean or Adlerian, departmentalises a man's outlook, or makes him behave aggressively or in an uncharitable or irreligious way, then it is necessary for him to try to see, with the help of psychology, how, why and in what manner he does so."

"There is a vast difference between being oriented towards Christ, and behaving as a Christian. Such are the paradoxes of life that to be the one sometimes destroys the ability to be the other."

The inefficacy of the religious impulse to-day is explained by the remark of Jung to a fellow-worker: "The real ground of the neurosis is, in many cases, the inability to recognise the work that is waiting for

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## LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.)

### THINKING IT OUT

Sir,—Whilst I was lying in hospital with my eyes tied up, unable to see or hear anything, I thought it all out, and the conclusion I came to was that what happens to us at death is a matter of evolution, and not of faith or belief. We all belong to the same human family, and where one goes, the others will surely follow. There cannot be a separate destiny for each.

In England alone there are many different Churches, and most of them believe that theirs is the one and only way, and that the others are paths leading on to destruction. Even the "heathen" Chinese see this. When we send them out missionaries they say: "Your men of God do not love one another. Why do these Christians want all the Churches?" One may therefore be excused for thinking that a religion which has so many sects cannot enjoy a monopoly of truth.

Then there are the foreign religions—Buddhists, Muslim, etc., all of which have their own ideas as to the fate that awaits us on the Other Side.

I therefore prefer to think that our religious convictions do not affect the matter at all, and that whether I die an orthodox Christian, or "true-believer," and believe that I shall be transported into a state of transcendental bliss, or incline to the view of the Buddhist, that after we have gained sufficient merit on this plane we sink into a Nirvana of Nothingness, or share the forebodings of Sir Arthur Keith that we are "snuffed out like a candle:" I shall pass to the life for which I am morally and intellectually fitted by birth and up-bringing.

My mother was a Christian and I am a Spiritualist, but in spite of the fears (so piously expressed) of an orthodox friend that I shall "never be allowed to enter the Presence," I know that I shall see her again because she was my mother, and because we loved one another, and I do not think that all the creeds in Christendom are going to prevent that meeting. Love is stronger than death, and I do not believe it ceases with the loss of the physical body. As Charles Kingsley's wife wrote on his tomb: "We have loved, we love, we shall love." They had loved in the past while here together, they still love in the present though one is gone, and they will love again in the future when re-united.

I might, incidentally, remark that I consider it quite possible to be a Christian as well as a Unitarian or Spiritualist. Christ certainly did not come to persuade us that He was God, but to guide and teach us, and

(Continued from previous column).

them of helping to build up a new civilisation."

Man's increasing intelligence, faced by the disorder of the world, revolts from the conception of a religion which insists rather on his beliefs than on his activities.

Communism and Fascism are each resentful disagreements with such an instruction; and, because man cannot live without religion, he creates a new religion by the sublimation of his hate for the old one. Of that, Russia, to-day, offers a conspicuous example; and of the fate of Churches which, to use Lecky's description, "have gone dumb with age, and only mumble delirium prior to dissolution."

The author's expectation of psychology may be illuminated by a concluding sentence.

"Psychology has been mistaken for the delivery, not only of man from man, but the delivery of man from God: this is a fallacious interpretation—psychology is the delivery of man to God."

(as I told my friend) I do not think He will ask us if we believe He was God, but whether we followed His teaching.

With regard to the conditions on passing over—Sir Oliver Lodge once stated that he did not think the next life would be the purely religious existence some people imagined. I have always held this view, for two reasons: firstly, no human being would be fitted for such a life, we should need to be transformed into angelic beings incapable of sin; secondly, the idea is opposed to the theory of evolution and the laws of nature, which teach a gradual building up. Nothing is ever jumped into something entirely different in that fashion. Our physical body has ascended up from the lowest forms of life, and there is no reason to suppose that our spiritual evolution will not proceed in the same manner. We shall "go on" from where we left off here.

It would, therefore, seem that the conditions—at least at the start—will not be so very dissimilar to those we know here, as otherwise we should be unable to understand them.

There are good men in every religion, and in the next world, where differences of creed or sect will be removed, they will recognise each other at their true worth, and unite in one common family, whose only creed will be the Fatherhood of God and the Brotherhood of Man.

AUBREY TURLE.

### MENTAL CONDITIONS

Sir,—Mr. C. Ferguson writes, in LIGHT of January 30th, 1936: "But modern psychology asks, 'Is there any man alive who can say that his mental attitude towards the main facts of life is entirely free from the cumulative influence of the continuous teaching of the spiritual advisers of his ancestors during the past sixteen centuries?'" The foregoing may be expressed as a Psychological Law thus, "Mental conditions, if continued through several generations, become instincts and are hereditary." Hence the aversion, contempt and derision which Spiritualism arouses in the minds of so many in bondage to this Law, but does not in the minds of those who are emancipated.

Norfolk Island,

South Pacific.

H. L. WILLIAMS.

### B.B.C. AND SPIRITUALISM

Sir,—The B.B.C. should most certainly allow Spiritualist services to be broadcast. They must cut out that business point. We, who are on the greater vibration, are more than a Religion.

WILLIAM R. TOBITT.

### PROGRESSING UPWARDS

Sir,—Our son's reply to Dr. Worth's question (LIGHT, July 9th), is: "Our hope is to progress in our spiritual evolution, which brings us nearer to God; to go on to Him, growing in spirituality, because we take a long time to become perfected souls. We and you must try to give our whole attention to others, having no concern about ourselves, let self be in abeyance, and concentrate on helping others, for forgetting self is the greatest of all things."

H. DREW.

Sir,—With regard to Dr. Worth's question (LIGHT, July 9th), it is surely impossible to dogmatise. Progress "upward" seems to mean evolution from earth-plane mentality, but to what? One assumes adaptation to a new environment, with a view to usefulness in a different sphere, but the character of this environment transcends imagination. We cannot know what we shall "hope" for, until we know what can be. I find it wise to rest content with the knowledge that earth-life continues into the Beyond, leaving the future to God.

OBAN.

CHARLES THORNTON.

## LETTERS TO THE EDITOR

## TELEPATHY, OR A VISION?

Sir,—In your issue of July the 9th, there is an article by the Rev. Rowland W. Maitland on the "Eternal Problem," in which he quotes a romantic incident in the experience of Sylvan Muldoon. It may be of interest if I give you an account of an experience of my own, quite the opposite of Sylvan Muldoon's. In order to make the account clear, it is necessary to give a few details of what preceded.

More than thirty years ago, I had a very dear friend in Edinburgh, one who under different circumstances might have been more than a friend; as a matter of fact I loved her very dearly. She was on the staff of an Institution, and wore a grey uniform. For more than thirty years we had lost touch with each other, when a few months ago, in conversation with a neighbour, her name cropped up, and my thoughts reverted to the old days. A short time after, I was at a Spiritualist service, when the Medium gave me the following message: "You are longing in your heart for contact with someone not passed on. That contact shall in time be made, and great joy shall be yours." On two subsequent occasions the contact was forecast. These messages naturally tended to keep my thoughts fixed. At the time I experienced the following vision, I was living alone and just recovering from a bad attack of "flu." I was sitting up in bed, fully awake, in full light, when a luminous mist formed just beyond the foot of the bed, and framed by this mist was my friend, seated at her writing table. Not as I knew her, but as she must be to-day. She was still tall and slender, but much fuller in figure than of old. I could see a distinct difference in the uniform. So vivid and real was the vision, that although after thirty years in London, I am not given to speaking the Doric, I involuntarily cried out in the mother tongue: "Lassie, your hair's whiter than my ain!" Did those three different Mediums get my thoughts by Telepathy? Yet, from the descriptions given, on each occasion, I clearly recognised the spirit-messenger. Did my thought vibrations reach out to my early love, and so concentrate her thoughts on me, that she came to me in a vision? Or, was it a further message from my friends on the other side of life? I wonder.

Wallington,  
Surrey.

W. CARGILL ANGUS.

## MAJOR C. H. MOWBRAY'S ARTICLES

Sir,—Like, doubtless, many others, I have been intensely interested in Major Mowbray's articles, but on one point I do not see eye to eye with him. As a lecturer for some years in Australian cities, on psychical research, including a series of six lectures over the wireless from Hobart, and also as a frequent contributor on the same subject to the Australian Press, I have never fallen into the habit of referring to Mr. X., Mrs. Y., or Miss Z. I do not hesitate to give full names. Remember I was a senior police officer with many years active service. Nor have I ever found at a séance anything so "sacred" that it ought to be suppressed, and more than home-chat or dinner-table talk. Some of my friends are concerned with most evidential direct voice séances, and their work of taking the world into their confidence has been almost wrecked by moral cowards in their own midst; but stenographic records are kept, and may some day be published. I have more than once assured the Editor of the *Harbinger of Light*, Melbourne, that he can have reports of séances I have attended with full names given and nothing suppressed, and the responsibility will be mine.

Norfolk Island,  
South Pacific.

H. L. WILLIAMS,  
*Indian Police, Retired.*

## REPETITION OF MEMORY

Sir,—Does the etheric body feel pain when a person is under gas, or under an anaesthetic? My belief is that it does. In my case I found not only this, but that the memory of one period under the gas was carried over to another occasion when under ether and chloroform many years after that.

The first time was at the dentist when undergoing a slight operation to have pieces of gum clipped from between the teeth in the front lower jaw. When I came to, my first words were: "This is the most terrible thing that has ever happened to me." I then tried to remember the sensation I had experienced. It was this—I appeared to be in a kind of lift, which, instead of going up and down, turned over and over at a great speed. In some way my mouth seemed to be attached to the apparatus, as I termed it; each time I came in contact with what appeared to be the floor, I suffered the most excruciating pain.

What is more extraordinary is that the next time I was under gas for the extraction of a tooth, I went through the whole of my first experience, after which there seemed to be a break as if I had received a severe punch in the jaw; instead of the lift continuing to turn over, it glided down a kind of railway track, and then I came to.

Five years after, under ether for the extraction of tonsils, I went through the first experience, then felt the punch, the gliding, and then another punch, the lift now rushing through the air at a great speed and for a tremendous distance; the next thing I was coming to, and trying to explain the sensations I had felt, saying that it was a particularly interesting experience, which I thought ought to be recorded.

Can any one explain these repeated sensations?

DESIRÉE DAVIES.

## ANIMAL SURVIVAL

Sir,—Immediately after the death of a favourite puppy, our cat raked the house over for two days, and then showed unmistakable signs of delight at being left in sole possession once more. But now, after a fortnight, the cat behaves exactly as though the puppy were here again. He looks round when he is eating to see if the dog is watching (I had trained the doggie to wait until the cat had finished), he walks round all the dog's haunts and miaows in a puzzled fashion, and—most striking of all—he goes and sits under the tea trolley where he took refuge in the dog's lifetime, to escape the boisterous little creature's antics.

It may of course be a case of animal memory, but why suddenly after a break of two weeks, when he might reasonably be expected to have forgotten all about it?

Fortis Green.

HETTY LANDSTONE.

## ADVENTURE IN "NECROMANCY"

Sir,—The word "necromancy" carries with it a very derogatory implication, and although Mr. Crabtree now implies that it was his intention to modify that later on, as no hint of this was given in the article to which it was attached, it is not surprising that the choice of title should have given rise to comment.

The word "reluctant" also surely suggests the idea of "unwillingness" rather than that of arriving at a conclusion by a process of elimination, which it was apparently intended to convey. We must, however, all be glad to see the subject being dealt with by one who is evidently both competent and impartial.

Bournemouth.

R. CROWE.

## SANCTIFIED COMMON SENSE

Sir,—In LIGHT of June 16th there is a letter signed (Rev.) D. McKeen Reid, B.D., Ph.D., in which he uses the words "sanctified common sense." How is it possible for common sense to be "sanctified?" I have come across the phrase before, and fail to understand it! Perhaps some of your readers will enlighten me.

B. F. MACINTOSH.

# THE FUNCTIONS OF LIFE

By STANLEY DE BRATH, M.Inst.C.E.

## III.—PATH OF HUMAN DEVELOPMENT

*"The philosophic schools which from classic times onwards have rejected the belief in a future existence, appear to have come back by a new road to the very starting-point, which perhaps the rudest races of mankind have never quitted."* (Edmund Tylor, "Primitive Culture," ii., p. 106).

**A**BOUT a mile east of Torquay harbour, running deep into a hill of Devonian limestone, is a cave, long known locally, but examined scientifically in 1825. There are four distinct strata in it : (1) dark earth with Roman pottery, and remains from the Iron, Bronze and Neolithic ages ; (2) Below this is a stalagmitic floor from 1 to 3 feet thick, covering (3) red earth with bones of the hyena, lion, mammoth, and other extinct animals, with flint implements and an engraved antler ; and (4) filling the bottom of the cave, a hard breccia, in some places 12 feet thick, with remains of bears and rude flint implements.

In Altamira in Spain there is another cave in which there are wall-drawings of animals, extraordinarily well-executed, which date back probably 20,000 years. The article "Archaeology" in the Encycl. Brit. is well worth reading in this connection. It shows incontestably that man in a relatively high state of civilisation, has existed on earth for at least 20,000 years and probably very much longer, necessitating a vast previous period for his development up to the level of Neanderthal man. We cast a casual glance at the relics in our museums, without any perception of the immense periods of time they involve.

But in a vast number of tombs of all ages, we find the weapons and ornaments which testify to a vague belief in the survival of the soul. Not till very recent years, when materialistic "science" had discarded the idea of the soul as anything more than "the sum of the functions of bodily life" was the idea of survival seriously doubted. The reason for this doubt was that no scalpel working on the cadaver had ever come across anything concrete indicating its existence. Naturally indeed, for the subject of dissection was entirely dead matter.

But there is a whole group of facts of which Physiology can take no account, but which bear closely on all human development.

Morality has long been perceived to be the basis of that development. "It is not merely speculative, it has also a practical bearing, and is important to daily life. Human communities, very uncultured and hardly civilised, have existed in all ages under barely formalized governments and traditional laws. They have no sciences, no arts worthy of the name, no railways, no aeroplanes, no theatres, and no newspapers . . . but Morality was anchored in their hearts, or rather, in their customs. If Morality were to disappear, all would disappear with it—safety, quiet, fraternity, and happiness. Fraud, violence, theft, outrages, assassinations, and monstrosities of all kinds would succeed without intermission ; all laws, all sciences, all wealth, would but serve to furnish arms to the strongest, the most skilful and the most depraved." (*Primitive Man*, p. xxii.) We may compare the armaments of Modern Europe with this last sentence.

Moses (c.1400 B.C.), that being the date of the Exodus according to Egyptologists, laid down Rectitude as the path of development, in the plainest possible terms. Read chapters xxvii. to xxx. of Deuteronomy in support of that statement. Do not take my word for it—read them. He prophesied further (I use the common diction) that "The Lord said unto me . . . I will raise them up a prophet from among their brethren like unto thee ; and I will put my words in his mouth,

and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words that he shall speak in my name, I will require it of him." (Deut xviii., 18).

This perception is not new. Eight hundred years later a similar message was given in China.

LAO-TSZE (604 B.C.) seems to feel that he cannot say enough of the virtue of humility (ch. viii.). There were three things which he prized and held fast—gentle compassion, economy, and the not presuming to take precedence in the world. His teaching reaches its highest point in ch. lxvii, "It is the way of Tao not to act from any personal motive, to conduct affairs without feeling the trouble of them, to account the great as small and the small as great, and to recompense injury with kindness." There is no denial, but express recognition of the existence of God as the personal name for the concept of heaven as the ruling power.

CONFUCIUS (K'ung-tsze, 550 B.C.) lived in times when for five centuries State was left to contend with State and clan with clan. The result was chronic misrule and misery to the masses of the people, with frequent famines. "The world," he said, "had fallen into decay, and right principles had disappeared. Perverse discourses and oppressive deeds were waxen rife. Ministers murdered their rulers, and sons their fathers." (Mencius). His one rule, often repeated, was "What you do not like when done to yourself, do not do to others." Man's nature was from God ; the harmonious acting out of it was obedience to the will of God, and the violation of it was disobedience. Good and evil would be recognised by the natural issues of conduct within the sphere of time. (Encycl. Brit., vi., p. 912).

BUDDHA (568 B.C.). It is unnecessary to state the essentials of Buddha's religion ; they are well-known. To a questioner who asked him various theological questions, he replied : "This is not the time for such discussions. To true wisdom there is but one way, the path that is laid down in my system. Many have already followed it, and conquering the lust and pride and anger of their own hearts, have become free from ignorance and doubt and wrong belief, have entered the calm state of universal kindliness, and have reached Nirvana even in this life." (T. W. Rhys Davids, Encycl. Brit., 741).

SOCRATES (470 B.C.) disclaimed all philosophy and urged men to forego discussion on, and definitions of The Good, but to act rightly. His "divine voice," he said, had warned him to refrain from politics, presumably because office would entail the sacrifice of his principles. He had the steadfast belief in a Supreme Being, the intelligent and beneficent Creator of the world. He maintained the immortality of the soul as an article of faith but not of knowledge.

OUR LORD JESUS CHRIST in the Beatitudes, and in the Sermon on the Mount, taught the same thing, and Christianity means, or should mean, following out His teaching. That teaching, even in the Gospels as we now have them, is but very slightly doctrinal, though it depends on the truth that "God is Spirit"—the Author and Giver of Life, not of human life only but of *all* life soever. The most powerful influence in the spread of early Christianity was not doctrinal ; it was the Return of the Master from the Gates of Death. This was the main point in St. Paul's trial before Festus (Acts xxv., 19), and it is the inspiring idea in all his letters which repeat the injunctions to Morality as the test of a Christian life, again and again. Jesus returned as Leader and King—the only religious Leader who has manifested in His own Person the Continuity of Life. He fulfilled the prophecy of Moses.

In short, the self-same declaration that Rectitude based on Good Will, is the path of human development. How has it been received ? Each "revelation" in turn has been degraded into lip-service to the prophet

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EDITOR ... ... ... ... GEORGE H. LETHEM

## A DOWSER'S METHOD

THE TWIG ONLY AN INDICATOR OF RECEPTIVITY

THIS little book, *Pourquoi et Comment Je Suis Sourcier*, by Maupan (Editions Jean Meyer, Paris) would merit an English translation. It is a clear, simple statement of facts experienced by M. Maupan, an expert Dowser, and of his theories concerning them. The finding of water, of minerals, saline or acid deposits, of various kinds of subsoil, of diseases and their remedies, Maupan has experimented with them all—recounting in plain untechnical language such as we can all understand exactly what he did and with what results.

His former teacher, Maurice Magre, in the short preface writes : " You have always been a seeker, battering your fist against the brazen gates of the unknown . . . and, as all successful research demands receptivity, so between every page of your little book I sense this receptivity, this openness to intuition, this faculty for communicating with the gods."

This indeed, is the great standpoint taken by Maupan himself—that the mechanical instrument employed (be it twig, pendulum, or any other device)—serves but as the indicator of the receptivity of the spirit, or what he terms the " anima."

Such receptivity, he holds, is latent in all of us, and can be cultivated " by abstinence, fasting, meditation, concentration and altruism, all of which enable us to become aware of the totality of our ego, leading to manifestation of our ' anima.' "

As to his tools, M. Maupan constructs his pendulum out of dead wood and the dried nerve-tissue of cattle or horses ; this, he says, " because of their certain atomic similitude with the hand which holds them and their only very slight reaction to barometric differences." He varies size, composition, length of thread, etc., according to the nature of the substance to be looked for. During his experiments he constantly addresses his " anima " aloud, asking guidance as to length of thread, direction to be followed, etc., and he reads the answers from the movements of the pendulum.

Research on the occult side demands " a higher spiritual development than when purely on the material side." For either the one or the other, " it is necessary to avoid every preconceived idea as to the solution, and to curb one's imagination. In order to concentrate, every outside thought must first be banished—emptying, so to speak, one's mind, in order to create that special and indispensable condition for good reception by the nervous system of those imponderable radiations transmitted to them by the ' anima.' " Always, it is the " anima " which transmits them, and the nerve-reaction which provides the outward expression of the movement.

Dowsing, he has found more easily done when fasting ; more easily done during the night or early dawn than at midday ; more successful when the moon is full. An interesting point is that he writes : " Rubber soles do not interfere in the least, proving that the subterranean radiations do not travel up to the pendulum via my feet, but that they are perceived, unhindered by the isolating rubber material, by the ' anima,' the controller of the network of nerves and animator of the pendulum."

The depth of the hidden spring or sheet of water, the number of steps east, west, south or north beneath which it lies, the volume of water and so on—all these are indicated to him in conformity with requests made aloud that the pendulum shall swing right or left, shall oscillate the required number of times, and so on, and he gets his results ! Although he definitely states that : " When an error occurs, far from discouraging the seeker, it merely indicates that he should examine into the causes that were responsible for the mistake ; which is a most excellent training, often leading to the

(Continued at foot of next column).

## As We See It

### THOUGHTS AND THINGS

"THOUGHTS are Things." This statement has frequently been challenged ; but it is undeniable that when thought is energised by WILL, it creates things. The creator, the inventor, who puts dynamic power behind his "thought," even though he may not himself be the direct instrument, will yet so inspire others that in the end, the thought becomes a concrete fact. Whether the thought is a thing or not, it will take shape as a thing.

Clairvoyants have described certain things as accompanying certain persons : in one case, the clairvoyant minutely described a dress which a lady had in mind to make ; in another instance it was a pair of shoes which the recipient of the message was anxious to purchase ; and there have been many such instances. What the clairvoyant had seen were thoughts so strongly conceived as to be clothed with a certain objectivity which made them apparent to the seer.

In an address on his personal psychic experiences, a well-known doctor spoke of a lady patient who was of the "absorbent" type. After each of his medical visits to her, the lady invariably experienced great benefit ; but the doctor found himself sapped and thoroughly devitalised. A Medium advised him to protect himself from this effect by mentally building around himself a protective shell. He followed out this advice, and on his next visit to the patient, the lady complained that she had not derived the usual benefit ; the doctor, on the other hand, found that he had avoided the drain previously made upon his vitality.

Here we have the pragmatic test : *the thing worked*. What is the explanation ? We should say, the thought was strong enough to produce a definite effect on its own particular plane of action—psychic, astral, mental, ethereal, or whatever it may be called. The thought definitely conceived, and energised by a resolute will, actually brought into existence the "protective shell" with which the Doctor had been advised to surround himself during his visits. This "shell," however intangible, had yet an existence as a creation in some subtle form of substance. It would probably have been visible to some of our clairvoyants.

So, while we may not all agree that "thoughts are things," it seems reasonably certain that they call things into existence ; things that may actually be photographed even while they remain merely mental images—as experiments have proved.

# LOOKING ROUND THE WORLD

## ANOTHER CASE OF STIGMATA

**THE Revue Spirite** for June quotes from *der Spiegel* as follows: "A young farm girl in Poland is reported to have received the stigmata last year: the five wounds and the crown of thorns. This occurrence aroused a tremendous sensation and provoked a fervent discussion as to whether it was a supernatural happening or was merely due to auto-suggestion. The girl, Anastasie Woloszyn, is the eleventh and last child of a farmer at Krasne, in the district of Jaroslau, and is twenty-four years of age. She is a member of the Greek Church, and was examined day by day by Professor Gabriel Kostelnik. Until twelve months ago, Anastasie was in perfect health and noted for her virtue and piety. According to the Professor, the wounds have defied every effort made to care for and heal them. The girl frequently falls into trance, and except that she does not fast, reproduces the same mysterious phenomena as Thérèse Neumann."

## A MEMORY OF OLD RUSSIA

The *Revue Spirite* has quoted from *La Femme de France* an article showing that the monk, Rasputin, of ill-fame, was not the only psychic to exercise great influence at the Court of Russia. At one time it was Jean de Cronstadt who gained the ear of the Tzarina, and later on it was that remarkable Frenchman, Nizier Philippe. The latter was of very humble origin, but early developed healing powers which brought him into conflict with the medical profession, although those he helped regarded him as a veritable saint of God. Dr. Papus, St. Petersburg, spoke of him to the Tzar as a miracle-worker, whereupon the Tzarina, who had until then produced daughters only, caused Philippe to be sent for—and in time the Tzarevitch was born. After that, Philippe exercised a great influence at Court, and took part in all the Council meetings—largely to the benefit of his own country. This caused defections and cabals, and the Frenchman prudently retired to his home in France; where, however, he remained in constant correspondence with the Russian sovereigns until his death in 1905.

## TELEPATHIC PUZZLE

According to the June number of *Psychica* (Paris), the *Neue Freie Presse* of Vienna gives further details of the "Telepathic Puzzle" case referred to in LIGHT of May 21st. The little Latvian girl Ilga, who not only repeats aloud anything her mother may be reading mentally at the other end of the room, but who reads her mother's unspoken thoughts, has recently been examined by a group of Viennese and other Specialists, including Professor Hans Driesch. They have satisfied themselves that this child, of subnormal intelligence, who cannot read at all by herself, will (unless she is frightened by too many strange interlocutors, when her supernormal faculty is inhibited) repeat correctly passages silently read in her vicinity in Latvian, German, Russian, English, and even Latin.

In recording this, the Editress of *Psychica*, Madame Borderieux, draws attention to the analogy between the performances of this child and those of "Talking Animals."

(Continued from previous page).

conviction that truth must ever be sought within, in the higher self."

M. Maupan tells briefly and clearly how he has sought and found precious stones, lost objects, subterranean streams and watercourses from maps, favourable colours for certain conditions, past and future events, etc., etc., and concludes by saying: "The use of the pendulum may and should become wide-spread; it would help forward the spiritual evolution of mankind, would bring us nearer to the understanding of the universal laws governing the universe, and would increase our faith in the Divinity."

## A "TABLOUIJA"

**A**N American reader—Oscar Herrmann, of New York City—sends us a sketch of a contrivance which combines the features of the tilting-table and the ouija board, and by means of which, he says, he has received "wonderful results without a special Medium." As shown in the sketch, the table is 8 feet long and 5 feet wide, with accommodation for four sitters on each side. At one end is a long pointer, which overhangs a smaller table on which the letters of the alphabet are arranged—raised letters being used. Mr. Herrmann says eight sitters are required to provide the necessary force, which causes the pointer to move over the letters and so spell out words.

## A "CONTACT OBJECT"

The *Bulletin des Recherches Métapsychiques* for the April quarter draws attention to a case in which M. L. Vandermeulen, of Brussels (inventor of the Henri Vandermeulen apparatus for communication), sees a macabre chain of cause and effect along which a murdered man, Bernays, pursued his murderer for forty years from the Other Side. In 1822 Léon Peltzer murdered Bernays, his conviction depending largely upon a bloodstained rug. He served thirty years in prison, then changed his name several times, spent some years in Ceylon, returning thence to Belgium, his whereabouts being known only to one or two persons. Finally, in 1922, after ten further years of miserable existence, and after employing every means for hiding his identity after death, Peltzer drowned himself not far from Flushing. His body was washed up two days later, many miles from there; and, by the strangest of coincidences, was found by a poor farmer, who wrapped the corpse in that very once bloodstained rug, which he had acquired shortly before and was using to cover up his farm-cart during the rain. The different hands through which it had passed since 1822 were subsequently traced, and Mr. Vandermeulen suggests that the victim had persistently pursued his murderer by means of this "contact object."

## REINCARNATION

"Life is but a walking shadow." (*Macbeth* V., 5).

A shadow moves over the green earth  
O'er lake and hill and field,  
And is gone . . . for ever, it seems ;  
While the bird who gave that shadow birth  
And God's great truth reveal'd  
Journeys on her distant quest.  
And where she moves, new shadows fall,  
Spelling one Almighty Word  
On other fields and streams  
New shadows born, but all  
Cast by the self-same bird.  
And soon, her task fulfill'd,  
When God has given her rest,  
She folds her wings in some far glade  
And sleeps, nor spares a thought  
For that poor fleeting shade,  
Lovely though it was on hill and field,  
And the joy its passing brought.

So with man, whose mortal life  
Is but a fleeting shadow cast  
Upon the three-dimension'd screen  
Of troubled calm and fever'd strife  
That we call Earth.  
The shadow soon is overpast  
With only the joy of its passing there  
To show it had ever been ;  
The immortal Self is elsewhere  
Seeking the eternal goal,  
And other shadows spring to birth  
Cast by the self-same Soul.

WALTER N. BIRKS,

# THE QUEST FOR SPIRITUAL ATTAINMENT

DELIVERED UNDER THE SIMILITUDE OF A DREAM

By W. H. EVANS

NOW it chanced in my dream that I found myself in a country which, though fair to look upon and tempting to dwell in, was not entirely satisfying. In this country, there was every device to give pleasure and comfort to the body, and also means to satisfy the mind. These latter did help to make life tolerable; but, there being a feeling of uncertainty as to the ultimate of things, no one knew whether there was any purpose in life. True, the majority were content to go on without bothering their heads about such questions. They had the contented mind which is the state of the beast rather than the contentment which is content to strive.

So while life was fair and people were ready to accept the prevailing conditions, there was an element of unrest. Their great cry was, "Give us facts," of which they had a great store and some ingenuity in using them, but their collection was strictly limited to things of the senses and did not admit those of the mind—at least, not unless they gave support to current theories.

One day, I fell in with a man whose quiet thoughtful air, coupled with a merry eye and pleasing smile, attracted me. He talked to me about the land and the people whom he spoke of as "Resting Pilgrims." They are," he said, "on a journey, but have forgotten from whence they started or whither they are going and now are resting in this land of Futility. The pity is, they are mostly content to rest here; and many of their learned folk, having developed a peculiar sort of blindness, tell them there is no other land than this: that they are simply wonderful machines which have made themselves, and by-and-by, when the mechanism is worn out, they will perish. The absurdity of a self-made machine is glossed over by saying that its making has been a very long process; and anyway, as no one knows its origin, there is no need to bother.

So they go on in their contented fashion, being pleased with baubles, exercising their minds upon wild and woolly theories in order to satisfy the craving that arises from that part of their nature which they have forgotten, or refuse to recognise."

"Do any ever leave this place?" I asked.

"Oh, yes, a great many, especially when one of their number dies. This stirs up their deeper nature, so that the theories of their great men no longer satisfy, being bread barren of nutrition, and but the 'windy insufficiencies' of conceit. As the heart has its yearnings, they go away and seek for themselves. But as you see a great many remain."

"May we not go where these people seek for knowledge of the lost?"

"Yes," he replied, and taking me by the arm led me to the sea-shore. We arrived just as a rather large boat was about to cross the straits to an island.

"We will go on board the Discovery," he said, "and cross over the straits. The island yonder is forbidden territory, being frowned upon by both priest and scientist; but, as you see, there are a goodly company prepared to brave the frowns of both."

We went on board and I found a motley crowd of people composed of all ranks; rich and poor mingling together in a common companionship of sorrow.

We soon put off from the shore and in a little while had crossed the straits and landed on the island of Psychia. At first the passengers did not know what to do, but were soon taken in hand by touts, who shepherded them to various places on the island where they were assured they would get all the comfort and light they needed.

My friend, who seemed well acquainted with the place, ignored them and took me to a building where a number of people were singing. When we entered, I found myself in a small room with about a dozen

others. They were earnest folk held in a common bond. From their talk I gathered they were seekers who desired a knowledge of the hidden mysteries of life.

I wondered how this was to be had, and after sitting there for some time I fell asleep—or so it seemed to me. When I awoke, I found the gathering all excitement, and on asking what had happened I was hailed as a wonderful Medium.

I turned to my friend and asked, "What do they mean?" With a smile he said, "You have made a good start but will need care."

"Start at what?" I asked.

"I will explain. These people gathered to get news of the next state of life, and it happens that you have that peculiar nature which can be used by the spirits to give knowledge of it. These spirits put you into a deep sleep and, while you slept, many spoke through you and gave messages of comfort to those assembled. It is very simple."

"No, no," I said, "not simple, for I am mightily perplexed."

"It will soon become clear," he said. And it did. We continued with these people for a while; but soon a restlessness fell upon me, so I said to my friend, "I don't like this sleepy business. Why should I not hear what is said through me?"

"Good," he replied, "we will pass on." We went out of the house and climbed a hill to a building on the top, which I saw stood in a bright light.

As soon as we entered the light, I found my mind glowing and rich with many thoughts; and, without thinking, I stood up and declaimed them. While in that state, I thought the words I uttered had deep meanings, but when I reflected on them I considered they could best be described by a certain tasty dish partaken of by hungry people. It was poor stuff and not at all meaty. I made this criticism to my friend, who informed me that if I wished to improve their quality I must first improve myself. This I did and found that the quality of my utterance advanced so that it became really helpful.

After a while, I felt an urge towards higher things; but, before setting out, I thought I would look over the island and find out what was going on. I spoke to my friend and he said "We can see the island on our way to the other side." So we went out.

Soon we came to a block of buildings, square and rather squat in appearance. I saw many people going in and out. On inquiring of my friend what place it was he said, "This is a testing college where many strange things are examined. Some of these you are familiar with, but there are many other strange happenings—such as objects that move without contact in the presence of certain people, the appearance of curious lights which float about in the air, the writing of messages without human intervention, and a host of other things. Let us go in."

We entered and found everything very business-like. There were many rooms, some being fitted up with cameras and electrical devices, which I was informed were to test and register the things spoken of by my friend. I found a variety of opinions expressed by those present, some accepting the phenomena as real but uncertain as to their origin: some quite convinced that behind them were the spirits of the dead, and a few who, while keenly interested, spent all their time looking for the trick.

It was both tragic and amusing according to the angle from which one viewed it. My friend went about chatting with one and another and seemed well acquainted with what was going on. I confess I felt confused and wished to get away from the babel around me.

When we were outside looking across to the land of Futility, my friend drew my attention to the difference

in the colour of the water between this point and the main land.

" You will observe," he said, " that the water is shallow. At one time there was a causeway connecting this island with the mainland, but it was suffered to get into disrepair so that the sea swallowed it up. However, the foundations remain, and one day, when those in the college have made up their minds about the origin of the strange phenomena they study, the causeway will be rebuilt. At present, the priests declaim against any such attempt, and the scientists say it is impossible. One must be charitable with the folks of the college, for it is not their fault that there is such confusion. If there be any fault, it lies with those who were the custodians of this knowledge, but who now think more of their organisation than of the truth it was called into being to proclaim. Let us go further."

After walking some little way, we came to a colony of houses, all trim and neat, but with gardens which were not very orderly, but having a sort of ragged vitality which was not unpleasing. I noted that the houses had peculiar names in which birds, animals, and other natural objects were very prominent. My friend smiled indulgently as he said : " They are doing a good work ; and, though they seem independent of each other, are not so. They are all united on the inner side. Those who guide from there have to work according to the materials at their disposal, and sometimes the personality of their instruments deflects their purpose. But good is done, and by and by all this will pass and the people see more clearly."

We now went on, over and down a hill where we came to a hamlet. A queer place it was—just a cluster of houses very badly built. Each house had only one window very high up.

Entering one, we found the inmate sitting in the light of the window. He was not doing anything, and when asked what he did replied, " Nothing." Then puffing out his chest he declared : " I never read, I am the mouthpiece of the unseen ; my guides do it all : I am only an instrument." He then sat down and turned away from us. As we went out I remarked, " He says he never reads, it seems to me he never thinks, either."

" Yes," commented my friend a little sadly, " There are a few such as you see, and if you had been content you would have ended here. The state of neglect in this hamlet but reflects the souls of its inhabitants, who are eaten with a strange conceit in which they imagine that ignorance is the passport to heaven. But even with such, good is sometimes accomplished."

He now took me to that part of the island facing the open sea, where I saw the ship Discovery now was.

" Does she not go back to the land of Futility ? " I asked.

" She will if there are no passengers," he replied. As we went down the hill, I remarked how odd it was that I had seen neither captain nor crew. " Oh, they were there all right," he said.

" Supposing," I asked, " they have only a few passengers, will she put out to sea ? "

" Yes, she will put out if there is only one."

" Where does she go ? "

" She sails for the land of Spiritual Attainment," he replied smiling.

I looked out to sea with its white-capped waves dancing in the sun. Along the horizon's edge I discerned a pink radiance, and into my heart came a great longing to go out and *see*, though what I should discover I did not know ; only it seemed good to me to wish to go.

" I am glad you have decided," said my friend.

" How did you know ? " I asked.

" Your face revealed your thought." He paused a moment then added, " We sail unknown seas in quest of great things. It will be a great adventure." Together we went down the hill to the ship.

" There do not seem to be many passengers," I commented.

" No," he said a little sadly, " many mistake the

(Continued at foot of next column).

## THE UNKNOWN MEDIUM

I WATCHED the setting sun fling beauty wantonly across the western sky in a parting gesture. The *setting sun* ! Such is our conceit that we attribute to the flaming god a desertion occasioned by our own sphere's inconstancy. With all our science, egotism clings to a metaphor born of ancient ignorance. Nor does our little conceit end here. We who are shortly to be left in darkness, acclaim Phœbus' salute to our retreat, and do not consider that this may be his promise to another hemisphere of the glory to come. Does the sun no longer shine because to us it is obscured by an interposition of our own earth's density?

As the darkness veiled my outward vision I looked inward and remembered him who had been a light in my world, now absorbed into that tenebrosity into which we all must merge. Was that fire really cold ? That was no spark to be snuffed out in the disintegration of the dust it had quickened ! It would surely glow in some other dawn, or there were no sanity in sequential phenomena.

What we on earth call light is, after all, only a medium for a physical apprehension of objective impressions ; and darkness the inability of our degree of sensitivity to dispense with that medium in our observation of external objects. But we have faith that these will still be there when light comes again. There is no darkness but our own inadequacy. Beyond the scale of our own sensitivity we need a medium, and thus that term acquired in my understanding a new significance as applied to psychic " sensitives." We call them instruments and think we have explained them. Is the matter that gives them form so different from mine ? One piece of wire is much like another, but this one will not bring me the voice of a distant speaker, nor deputise for the sun, because the necessary medium has no access to it. Laotze said : " The Tao which is the subject of discussion is not the true Tao." And the medium we so call is not the true medium, as this is incomprehensible.

My friend is dead, they say ; I cannot touch him. Is there so much virtue in tangibility, that without it there is no existence ? Touch is gross and life is fine ; and the only light our limitation admits is that which blinds us to reality.

H.J.D.M.

### HOUDINI AGAIN

The *Sunday Referee* announces that the wife of Harry Houdini has planned for the coming autumn a Mass Seance. Aided by the National Broadcast in America, circles sitting simultaneously in that country and all over the world will, she hopes, generate sufficient power to reach and evoke clear and definite response from the famous ex-Magician.

(Continued from previous column).

Island of Psychia for their journey's end ; it is really but a stage in their pilgrimage."

We went on the boat together. Mingling with the few passengers I saw that, like myself, they were expectant and somewhat eager to go out to sea. They had a rare quietude about them, as though now faith being supreme they had no need to worry about the voyage or its issue. My friend left me when I went on the boat, but I felt he was not far off.

Soon the boat quivered, and slowly her bows faced the open sea. A thrill passed through us gathered in the bows. I turned to look on the bridge—and there saw my friend. He was transfigured, his whole being was a glowing radiance and his robe shimmering with light fluttered in the breeze. His hand was on the wheel and his eyes looking seaward. Glancing down to me, he waved his hand towards the far horizon. I gathered strength from his presence, for I felt that with him at the helm we were safe whatever perils we might meet in the deep. So with quiet confidence we sailed towards new lands.

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believed that at least spiritually-depraved people reincarnate as animals, while he actually saw Hindus according reverence to bulls, monkeys and crocodiles, because they thought it possible that these animals embodied some of their ancestors!

Pythagoras—a contemporary of Buddha—became Reincarnation's first philosophic exponent in Greece; while, a century later, Plato embraced the doctrine. Plato taught, also, that after their first incarnation, discarnate souls spend a thousand years in the spheres—in one or other, according to their evolution. They then choose their second incarnation, there being no compulsion. Thus, some may incarnate in an animal, and later again enter a human form.

Plato believed, too, that the number of souls is irrevocably fixed—birth representing not the actual creation of a soul, but merely its transmigration from one body to another. Plato also believed that the only knowledge people can acquire in this world is a recollection or "reminiscence" of truth apprehended before birth.

After Plato, one encounters several references to Reincarnation by Roman writers, while Virgil has embodied the doctrine in his account of the underworld as given in the *Aeneid*. As F. W. H. Myers has written of Reincarnation: "The simple fact that such was probably the opinion of both Plato and Virgil shows that there is nothing here which is alien to the best reason, or to the highest instincts of man."

From the Gospels, it seems clear that even Jesus did not deny the doctrine of Reincarnation, though He did not actually affirm it. By many, Jesus was regarded as a Reincarnation of one of the Hebrew prophets; and when He asked his disciples what people believed him to be, and Reincarnation was mentioned, He did not designate it an error. The doctrine was certainly a popular one in the early Christian Church, many of the Gnostics being believers in it—as were later the Manichaeans and the Cathari, but it has invariably been denounced by the orthodox ecclesiastics.

With the advent of the Theosophical Society in 1875, Reincarnation—in the West—was again brought into prominence. Spiritualism, also (though notably in France), likewise became impregnated with this belief, such pioneers as Victor Hugo and Allan Kardec being entirely convinced of its reality.

In America, the country of Spiritualism's origin, Reincarnation was accorded a mixed reception, Dr. Peebles—Spiritualism's most vigorous protagonist—being at first opposed to it. Later, however, Dr. Peebles modified his attitude, and wrote: "Pre-existence is with myself a settled conviction. But the pre-existence of the spirit is not the synonym of Reincarnation. This latter, though somewhat germane, points to another field of investigation, the arguments in favour of which, when lifted out of the mire of Oriental speculations, are growing with me."

In England, too, Spiritualism's leading exponents have, for many decades, manifested an interest in this subject. On several occasions the Rev. W. Stainton Moses was informed by his guide, Imperator, that Reincarnation was true, though not necessarily as popularly conceived. Imperator stated that Reincarnation occasionally takes place when an advanced spirit desires to return to the earth to benefit humanity; or when a debased spirit, having descended to the lowest astral sphere, virtually loses his identity and becomes merged in the undifferentiated ocean of spirit, to be at some future time reincarnated either on this or on another planet.

The Rev. G. Vale Owen, also, sought information on this interesting subject and was informed by his guide that at least not in all cases does Reincarnation take place, that there are in existence in the spiritual world very high intelligences who had undergone only one Incarnation, their subsequent training having taken place in the astral spheres. This statement seems to be in substantial agreement with that found in

(Continued on page 478).

## REINCARNATION TAUGHT THROUGH THE AGES

By R. C. KEAST, Sydney, Australia

ALL students of the psychic have surely followed with interest the views on Reincarnation, as expressed by F. W. H. Myers, discarnate, in *The Road to Immortality and Beyond Human Personality*, and by Dr. F. H. Wood in his occasional articles dealing with *The Rosemary Records*. Throughout psychic and Spiritualistic circles the subject of Reincarnation is constantly recurring, and, even though conclusive evidence in its favour is not yet available, it must be obvious to many that the subject is not only an intriguing one, but one which merits serious consideration.

That the doctrine is of ancient origin is, presumably, well known—its genesis, in fact, being lost in the mists of antiquity. Scholars of that rather impressive system of Jewish philosophy known as the Kabbala, state that the teaching which that system embodies, and which includes a belief in Reincarnation, was actually received from a spiritual source by the Patriarch Abraham, more than 2,000 years before the Christian era. This may be questioned; but it seems evident that the belief, if only in a rude form, was held by the Egyptians at least twenty-five centuries ago—namely, to the effect that the human soul, in its earlier stages, becomes repeatedly incarnate in the forms of all the animal species, after which it enters a human body.

It is, of course, a universally-conceded fact that Gautama Buddha, the Indian teacher, gave to Reincarnation a conspicuous position in his system of philosophy; while he himself, as Sir James Frazer states, "is traditionally said to have undergone many animal births, of various sorts, before he attained his supreme dignity." India, as everyone knows, is still permeated with this doctrine. Dr. J. M. Peebles, in fact, has stated that in both India and Ceylon he met Buddhist and Brahmin priests who honestly

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## REINCarnation

(Continued from page 476)

Mr. J. Arthur Findlay's book, *On the Edge of the Etheric*. The author, in reply to a question as to whether Reincarnation were true, was told by the communicating intelligence that the question was a difficult one to answer, that he—the speaker—had not encountered any spirits who had undergone Reincarnation, although some of them had been in the spirit world for thousands of years.

One of the most remarkable views of this doctrine is that advanced by Sir Oliver Lodge. In his *Making of Man* Sir Oliver writes: "As regards Reincarnation, it is probably a mistake to suppose that the same individual, whom we knew in bodily form, is likely to appear again at some future date. There may be exceptions, but as a rule, that seems unlikely to happen. What may happen, however, is that some other portion of the larger self becomes incarnate."

Sir Oliver's view of Reincarnation is, thus, not very dissimilar from that of Imperator, who again communicating through the Rev. W. Stainton Moses, wrote: "It is possible by pre-natal impression for individual spirits to reincarnate their qualities, powers and attributes, upon the unborn babe, but as to the entire individual being reincarnated into the foetus—into the babe—it is to our mind not only absurd, but impossible."

Apropos of the same belief, Sir Oliver continues: "This idea seems to help us to contemplate the Platonic doctrine of Reminiscence as a possible reality in some cases—that the truths of geometry, for instance, were really known to each individual, but forgotten; that our birth was a sleep and a forgetting; that the developed brain tends to inhibit the reproduction of ancient memories, and to isolate us from our previous surroundings and our larger self. Indeed, some such doctrine may be necessary to explain the aptitudes and powers and instincts of children, especially when these show signs of exceptionally early precocity."

Sir Oliver then advances the following audacious speculation: "How large a subliminal self may be, one does not know; but one can imagine that, in some cases, it is very large; so that it contains the potentiality not only of a succession of ordinary individuals, but of really great men."

One of the most popular arguments used against Reincarnation is one used more than 2,000 years ago by Epicurus against the Pythagoreans, *viz.*, that one has—normally at least—no recollection of his former existences. But neither, for that matter, does one remember the events and incidents of one's infancy!

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"THE INTRA-ATOMIC QUANTITY"

In 1933, in a book entitled *The Intra-Atomic Quantity*, Dr. R. A. Watters, of Reno, Nevada, U.S.A., described certain experiments carried out by him at the Dr. William Bernard Johnston Foundation for Psychological Research, in the course of which photographs were taken of insects and small animals at the moment of death, which, it was stated, showed a phantom-like form beside the body.

At the International Institute for Psychical Research, London, an effort was made to re-produce the experiments of Dr. Watters. Mr. B. J. Hopper, M.S., being in charge. In Bulletin III. of the Institute, just published, entitled an "Enquiry into the Cloud-Chamber Method of Studying the Intra-Atomic Quantity," it is stated that the result of these experiments has been entirely negative, and it is added: "Before anything further can be done to confirm Watters' results, we must have more information from Dr. Watters himself.

## SUBCONSCIOUS MIND

By H. ERNEST HUNT

## XXIV.—CONCLUSION.

THESE little articles on the subconscious mind have been appearing in LIGHT week by week for just on six months, and it is now time to bring them to a close. They have of necessity lacked somewhat in continuity, being penned at odd moments in a busy life, and the theme is one that can never be exhausted; but the central idea of the duality of mind runs clear throughout.

In the due balance between consciousness and subconsciousness lies for each of us the true normal. If attention be paid alone to brain and consciousness, as is so frequently the case, then the subconscious side fails in its true development; and as a result, however successful we may be in a worldly sense, we are not the rounded beings which life is intended to produce. If, on the other hand, we develop the emotional subconscious at the expense of the intellectual consciousness, we may merely become absurd and irrational, for an uncontrolled subconsciousness may easily land its owner in the lunatic asylum. The subconscious, which we regard as the soul in action, is itself capable of being subdivided as to its functions, and may be looked at from the standpoint of history and destiny, past and future. In the latter aspect it possesses latent faculties which are exhibited in the "flashes" that come to us at odd moments, in the manifestations of genius, in the varied phenomena of mediumship, and in our intuitions. The difficulty is to bring these into a working conjunction with consciousness. They are already related with a realm outside time and space as known to us, and inhabited by those whom we regard as spirits. Thus, the soul is a mid term between the physical and the spiritual, and the subconscious is a bridge serving as a means of communication between the two.

The conscious mind receives the evidence of the five senses as to the material world, which is accumulated by the register of the subconscious, individual and collective, and grows gradually into the body of knowledge which we call science. But the conscious mind, when allied with the transcendent faculties of soul, affords us that intuitional growth and grasp, flying when science can only slowly walk. The two modes of perception are poles apart, yet they are complementary, and when we have the dual equipment of science and intuition, objective faculties and subjective, we have the conditions for the manifestation of genius. In the pursuit of science the consciousness comes first, it turns outward to the things of the world, and by close concentration gives the utmost accuracy of impression; from these data we construct our world of seeming reality. But in the pursuit of intuition, consciousness comes last, and the transcendent messages of the beyond, first apprehended by the soul, are only afterwards brought into conscious recognition. Frequently they may lie latent until the conditions arise when they can be transmitted, for these conditions are only too seldom provided. The Bible bids us: "be still and know," but we have no time to be still, and therefore but few know. The intuitional voice goes unheard, while science is sufficiently vocal. Here then is the ancient difficulty of maintaining the balance as between the material and the spiritual, the things that are seen and pass away, and the things that are not seen and are eternal. But we, at any rate, make some progress along life's road when we learn to work with conscious mind and subconscious in due and just proportion.

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In rivers, the water that you touch is the last of what has passed and the first of that which comes: so with time present.—LEONARDO DA VINCI.

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## THE FUNCTIONS OF LIFE

(Continued from page 471)

and disregarded in practice. Tao-ism in China is "a conglomeration of base and dangerous superstitions" (James Legge). Confucianism is a merely formal standard of good manners. Buddhism is an institutional formality without influence on practice, and Christianity a system of theological beliefs, held to be compatible with preparation for wholesale murder by high explosive, poison-gas, and anthrax germs broadcasted over suffering populations. Every development of science is perverted to a means of destruction and disease, and £400 millions sterling is spent annually by Europe in preparation for this holocaust. Fear reigns supreme over the continent.

What is the remedy? Only Our Lord's dictum, "Why call ye me Lord, Lord, and do not the things which I say?" The supreme necessity for the maintenance of civilisation is CHANGE OF HEART, and the recognition that T. H. Huxley is right in his declaration (Evolution and Ethics) that the progress of mankind lies, not in the application to human affairs of the brute "survival of the fittest," but in opposing to it the principle of Ethics leading to co-operation among men.

How can this be secured? The answer will be given in subsequent articles.

On Wednesday, July 15th, at 8.15 p.m., Mr. Stanley De Brath gave an address on "Consistency," which was listened to with much interest. An account of his lecture will appear shortly.

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